



Apples of Gold

From the Tree of Life: with
Pictures of Silver precious and plea-
 sant. Or such other *Pearls*, as are added
 to the Third impression, of *The Victory of*

Patience. Printed for their satisfaction
 that have the Second impression already;
 and for a taste to others.

By *R. Young* Florilegus.

[*Place them next after the Epistle.*]

A *Lyonſus* King of *Aragon* being demanded, what company he liked
 best? replied, *Bookes*, for these (saith he) without feare, or flatter-
 y, or any reward, will tell me faithfully all that I desire to know.

Pithy sentences, and choise *Apothegmes*; are not onely as pictures for
 Ornament; but also brieſe and happy conclusions: extracts of experience,
 that both leave a deeper impression in the heart, and take faster hold on the
 head, and memory. They are to the mind, as musicke to the ear, which (next to
 sleep) is the best recreation. Quint and elegant phrases, on a good subject:
 are baits to make an ill man virtuous.

This little *Incheiridion*, is a feast of them: wherein wholsomnesse strives
 with pleasantnesse, and variety with both. By perusall whereof, a man may
 not

not onely become more *eloquent*, but more *wise* and *good*. *Yes*, let him con'n them well, and (with *Gods* blessing) he may in this short journey, make more true *gaine*, then does the *Spanish Fleet* from the *West-Indies*. For in so doing, he shall greatly increase his *knowledge*, and lessen his *vices*. In one hour he may read it, and for ever after be the better for it

Antisthenes being asked what fruit he had reaped of all his study? made answer, I have learned by it, both to live, and walke with my selfe.

Ambros was wont to say, I am never lesse alone; then when I am all alone: for then I can enjoy the presence of my *God*, without interruption.

Dubartas (and before him *Scipio*) would not spare to tell his friends; I have never better company, then when I have no company: for then can I freely entertain my own thoughts, and converse with all the learned, which have been in former ages.

When *Cato Vician*, in vacation times, and at his best leasure, went to recreate himselfe in the country, he used to cary with him the best Philosophers, and choicest Books, *Algerius* an *Italian Martyr* said, He had rather be in prison with *Cato*, then with *Cesar* in the Senate house.

Cicero was, and I am of his mind; and though I be no *Hermit*, to sit away my dayes in a dull Cell, yet will I choose rather to have no companion then a bad one. My reason is, the soule that lives among thornes, [vicious men] shall hardly thrive in grace. They are such Backbyasses to a godly life, that they will do what they can, to hinder our goodnesse to heaven, and the goodnesse of heaven to us; they will wither all our good parts and qualicities which are in us; like an evill North-wind, they blow upon the buds of our graces, and nip them.

There be some that care not to know; and there be some, that care for nothing else but to know; many strive after knowledge, but why? they would be wiser, not holier by it: it is their own honour they seek, not the honour of *Christ*. Men of *Herods* mind, whom you shall see turning over the Bible, searching the Scriptures, examining the Prophets, but to what end and purpose? to know good, but to do evill.

Now he that is unwilling to obey, *God* thinks unworthy to know. Whence many striving to expell ignorance, fall into error; as an *Empirick* to cure one disease; causeth a worse.

True, a wicked man may be taken for a wise man, (as a *Bristo Stone*, may be taken for a *Diamond*) but were he so indeed, he would fore-see the torments of *Hell*, and prevent them, as *Bernard* speaks. Yea, to speak really, he is worse then a fool, for, saith *Saint Augustine*, If the Holy Ghost termes him a foole, that onely laid up his own goods, *Luk. 12. 18. 2c.* find out a name for him, that takes away other mens.

Men of the world think that to be wisdom, which is not; like *Eve*, who thought it wisdom to eat the forbidden fruit; or *Abstom*, who thought it wisdom to lie with his Fathers Concubines, in the sight of all the people; or the false *Steward*, who thought it wisdom to deceive his Master: As what saies *Pharaoh* to his deep counsellors? Come, let us do wisely, when indeed he went about that which destroyed him, and his country. The

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3.

Scribes, Pharisees, and Elders tooke counsell against Christ, as though they would most wisely prevent their own salvation. Joseph's Brethren to prevent his having dominion over them, as his dreames imported, thought they had taken a very wise course, in selling him to the *Ishmalitish* Merchants, which was indeed the onely meanes to effect it. And the same is to be observed in all other cases: that the greatest Politician, is the greatest foole. He is most wise, that is most holy: for goodnesse, in the Scripture, is termed wisdom; and vice, folly; sinners and fools, *Seundnomies*, Prov. 1. 7.

He is the best scholler that learns of Christ obedience, humility, &c. He is the best Arithmetician, that can add grace to grace. He is the best learned, that knows how to be saved; yea, all the Arts in the world are artlesse Arts to this.

Wherefore O God make me but soule wise, and I shall never envy their knowledge, that pittie my simplicitie: yea, let me be weak in policy, so I may be wise to salvation.

The first lesson of a Christian, (and so the first step to wisdom) is humility, Mat. 11. 29. Prov. 1. 7. He will teach the humble his way, Psal. 25. 9. and he that hath not learned the first lesson, is not fit to take out a new, 1 Cor. 3. 18. Yea, saith St Cyprian, It is as much lost labour, to preach unto a man the things of God, before he be humbled with the sight of his wants, as to offer light to a blind man; to speake to a deafe man, or to labour to make a brute beast wise.

Cyprian brings in the Devill triumphing over Christ, in this manner; As for my followers, I never dyed for them, (laid down my life, &c.) as Christ hath done for his; I never promised them so great reward as Christ hath done to his; and yet I have more followers than he, & they do more for me than his do for him. O that men would duly consider how true this is, and amend before the Draw-bridge be taken up; but this is the misery, and a just plague upon our so much forinality and prophanesse, under our so much means of Grace: There be very few men that make not the whole Bible, and all the Sermons they hear, yea, the checks of their own Consciences, and the motions of God Spirit, utterly in-effectuall for want of wit, and grace to apply the same to themselves.

The naturall man is just like a Child, that (beholding his naturall face in a Glasse) thinks he sees another Childs face, and not his own.

We do not more love our selves above others; then we see others better then our selves. But this is to be affectedly blind: wherefore as one sayes that poverty is justly contemptible that is purchased with following of vice: so I in this case, that poverty of wit, and grace, is justly contemptible, which is purchased by a wilfull rebellion against God, and the great meanes of knowledge and grace which we enjoy.

Those Soules have sealed Eyes, that see not sinne in their best actions.

It is an easie matter to believe, thinks the worldling, but he that goes about it shall find it as hard a work to believe the Gospel, as to keepe the Law; and onely God must inable to both. And yet, so far as we come short of either, so far we have just cause to be humbled, if we consider how *made* we, and how we have *unmade* our selves.

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The *Papists*, when they could not rule *Luther*, railed on him, and called him *Apostate*. Who answered, I am so indeed ; for I am false off (I bleſſe God) from the *Devill* and the *Pope*,

Where had you your *Ordination* ? where was your *Religion* before *Luther* ? (ſaid a *Priest* to one of our *Ministers* :) In the *Bible*, quoth he, where yours never was.

Maſter Greenham reſuſing ſubſcription to the *Biſhop of Ely* ; objecting that *Luther* thought ſuch ceremonies might be retained in the Church, answered ; I reverence more the revealed Wiſdome of God ; in teaching *Mr. Luther* ſo many neceſſary things to ſalvation ; then I ſearch his ſecret judgments, in keeping back from his knowledge other things of leſſe importance.

None but a *Deity* could have found out a way how man, that had juſtly made himſelfe moſt unhappy, ſhould with a full ſariſfaction to exacteſt juſtice, be made againe moſt happy ; God (ſaith *Bernard*) ſo loved his Son, that he gave him all the world for his poſſeſſion, *Pſal.* 2. 8. but he ſo loved the world, that he gave Sonne and all for its *Redemption*.

King Alphonſus, did not ſo much wonder at his *Courtiers* ingratitude to him, as at his own unthankfulneſſe to God.

What ever carnall reaſon may ſuggeſt, we ſhall find no better way to prevent the ruine of the *Camp*, raging of the *plague*, drowning of the *Ship* ; then the ſtoning of ſacilegious *Achan*, ſlaying of adulterous *Zimry* and *Cosby*, and caſting *Jonas* over board. Obedience is the beſt ſacrifice.

Muſtle-borough Field, was won by the *Engliſh*, the ſelfe ſame day and hour, when thoſe *Balaams* blocks (idolatrous Images) were burnt at *London*, by order of *Parliament*, *Acts and Monuments*, Fol. 669.

Prayer and ſupplication, like *Sauls ſword*, and *Jonathans bow* never return empty.

No forces are ſo ſtrong as the ſpiritmall, which made the *Queen Mother of Scotland* confeſſe, that ſhe more feared the prayers and faſting of *Mr. Knox*, and his aſſiſtance, then an Army of twenty thouſand men.

Leoline Prince of Wales, when he was moved by ſome about him, to make War upon our *Henry the third* replied ; yea, did I not much more fear his *Alm*, then his *Armies*.

Fredrick the Elektor of Saxony, intending to War againſt the *Archbiſhop of Magdenburgh*, ſent a *Spye* to ſearch out his preparations, and to hearken out his deſignes. But underſtanding that he did nothing more, then commit his *Cauſe* to God, and give himſelfe to faſting and prayer : Let him fight, ſaith he, that hath a mind to it ; I am not ſo mad, as to fight againſt him, that truſts to have God his *Defender* and *Deliverer*.

All heavenly hearts are charitable ; And to be a means to bring others to heaven, is the inſeparable deſire of every one that belongeth to it ; good men wiſh a'l good, and happy like themſelves.

Love to the body, is but the body of love ; the ſou' of love, is the love of the ſoule.

A *Neediunkard* may profeſſe to another, that he loves him as well as himſelf.

self; and therein speaks truth, for, saith *Augustine* most elegantly, to such an one, thou lovest thy selfe, so as thou wilt destroy thy selfe: and thou wilt destroy him whom thou lovest as thy selfe; yea, better then themselves; for you shall have one Russian salure another, with, *God save you Sir*, but after some strange attestations, sweare away him selfe with, *God damn me Sir*: now how can any wise man think him a friend, that is his own enemy? he that is evill to himselfe, to whom will he be good?

But see the depth of such a mans love, and whether it be not to damn thy body and soul everlastingly. *S. Ambrose* tells us of one, who solicited a godly woman to incontinency, saying, be infinitely loved by her: she answers, if you love me so well as you seem, put one of your fingers into the flame, till your flesh be burnt off: he replies, that was no part of love in her to require it: yes, said she, if yours be love, to cause both my body and soule to burne in hell fire for ever; which by consequence will follow, if I yeeld to your request, and take your counsel. The tender mercies of the wicked are cruel, *Pro. 12. 10.*

A drinking friendship, is but a drunken friendship: and believe it, thou wilt find those friends firmeft, that thy vertues purchase thee: these will love thee, when thy wealth is gone: whereas those that be wonne without desert, will also be lost without a cause: you need but be an Arbitrator between two such friends to make them both your enemies.

Things that differ in their end, will surely part in their way: now thy end is to gain him, his end to make a gain of thee. And have you deserved never so well from him, the denyall of one favour, nay, an health, shall drown the memory of many fore-performed ones: which is all one, as if for the abortion of one child, a man should kill all the former issue: whereas the good mans thanks for old favours, lives even in the blows of injurie: or can you not feed these vermine as you have done, away they go, like a *Sunne Diall*, you shall be no longer regarded, then you are shined on by prosperity. Yea, *Rats* run not faster away from an house on fire, nor lice from a dead bodie; then they from poverty: and if ever it be your misery, to stand in need of them, look for no other requitall, then *Job* had of his carnall friends: whom he compares to a deceitfull *Brook*, which in winter is hard frozen with cold, in summer dried up with heat, between winter and summer passing away, alwaies deceitfull, never of use.

Yea, a man may say of such friends, as a learned *Antiquary* said of *Rumsey Marsh*: bad in winter, hurtfull in summer, never good. And thou hast spred well, if such friends prove not dangerously hurtfull, as well as helpelesse. Have we not known some of them resemble the *Snake*; which when a kind *Husbandman* had taken out of the cold, and cherished in his bosome, and she had recovered her lively heat, and was grown lusty: singled out him, ungratefully to try her first sting upon. Or a *Promotor*, that in Lent eats flesh at your Table, and yet is the first that accuseth you to the *Magistrate*. If *Ziba* be waxed great under *Mephibosheth*, he will give him a lift for all he hath. A promoted Begger hath not seldome renounced his advancer.

And what else can be looked for from them? They can not make conscience of civill duties, who make none of divine. If a Man have cast off his

God, he will easily cast off his friend. They that have broken their faith with him, will keep no faith with us. When Religion is once gone, humanity will not stay long after. Nothing rivits hearts so close, as Religion: it unites them together as glew doth boards together: it makes a knor, even between such as never saw one anothers face, that *Alexander* can not cut: yea, Tyrants will sooner want invention for torments, then they with tortures be made treacherous. How many have chosen rather to embrace the flames, then to reveale their companions, and brethren in *Christ*? There is no friendship like the friendship of faith. There is *Amor*, among Beasts; *Dilectio*, among Men; *Charitas*, among Christians, that is their peculiar Nature, makes husband and wife but one flesh; grace makes them even one spirit: and it is a question, whether naturall Parents are to be beloved above spirituall: we know that *Christ* preferred his spirituall kindred, to that of the flesh: and *major est connexio cordium, quam sanguinum*, saith *Bernard*.

Aristippus, and *Aeschenes*, two famous Philosophers, being fallen at variance, *Aristippus* came to *Aeschenes*, and saies, Shall we be friends againe? Yes, with all my heart, saies *Aeschenes*: Remember then saies *Aristippus*, that though I be your elder, yet I sought for peace: True, saith *Aeschenes*, and for this I will ever acknowledge you the more worthy man; for I began the strife, and you the peace.

Demosthenes, being reproached by one; answers, I will not strive with thee in this kind of fight, in which he that is overcome, is the better man. Whom we may do well to imitate, and onely labour (when asperfed) as the eclipsed Moon, to keep on our motion, till we wade out of the shadow, and receive our former splendour: In which take Master *Calvin* for a pattern; who said, Though *Luther* call me a Devill, yet I will honour him as a dear servant of God.

Milde words, and gentle behaviour, may be resembled to milke, that quenches wildfire; or Oyle, that quenches Lime, which by water is kindled.

Gregory Nazianzen, (I pray mind it seriously) told his friends, that *Julian* would prove a notorious wicked man, he took such delight in disputing against that which was good.

When *Erasmus* was asked by the *Electör of Saxony*, why the Pope and his Clergy could so ill abide *Luther*? he answered, For two no small offences, viz. He had medled with the Popes triple Crowne, and with the Monks fat paunches.

There was never any to whom some Belialists took not exceptions: it is not possible to please or displease all, seeing some are as deeply in love with vice, as others are with vertue; and the applause of ignorant and evill men hath ever been vilipended by the wise and vertuous. *Phocion* had not suspected his speech, had not the common people applauded it. *Antisthenes* mistrusted some ill in himselfe, for the vulgar commendations.

Socrates ever suspected that, which past with the most, and generall commendations. And reason good, for most mens soules are drowned in their senses; or so blinded with custome, that they cannot distinguish, nor discern the

the true *usage* of things: but are deluded with *misprisions* and false *surmises*, even against goodnesse it selfe; and carried away with weak *opinions*, raised from *vulgar mistakes*, and *shadows of things*. And indeed, no vice could ever be loved but for the seeming good, which it makes shew of.

Worldly hearts can see nothing in actions of Zeal, but folly and madnesse; untill we be born again, we are like *Nicodemus*, who knew not what it was to be *borne againe*, *John 3.* untill we become zealous our selves, we are like *Festus*, who thought Zeal madnesse, *Act. 26.* untill we be humble our selves, we are like *Michael*, who mocked *David* for his humility, and thought him a foole, for dancing before the Arke, *2 Samuel 6. 16. 20.* And how should they other then miscarry; who have a *Private* (the flesh) for their guide. As who observes not, that some will condemne, what they as little understand, as they do themselves: and that others, the better a thing is, the worse they will like it. As nothing is more bitter then *boney*, to him that hath the *Jaundies*. But Contumelies and contempt, that are cast upon us for goodnesse should be borne cheerfully, because they are confirmations of our conformity to *Christ*, and add weight to our *Crownes*. Therefore the *Apostles* joyced, that they were graced so, as to be disgraced for *Christ*, *Act. 5. 41.*

The worlds smiles, may be resembled to the fruit that undid us all, which was faire to the sight, smooth in handling, sweet in tast; but deadly in effect, and operation.

I would not, saith *Luther*, have the glory and fame of *Erasmus*; My greatest fear is, the praises of men. Yea, I rejoyce saith he, that *Satan* so rages and blasphemeth: It is likely I do him and his Kingdom the more mischief. Whence *Jerome* told *Austin*, It was an evident signe of glory to him, that all *Hereticks* did hate and traduce him.

To be praised of evil men (saith *Bion*) is to be praised for evil doing: so the better they speak of a man, the worse, and the worse, the better; as being like the *Blackamores*, who (judging of beauty by contraries) paint the Angels black, and the Devils white. Or the *Jewes*, who preferred *Barabas*, before *Jesus*.

Yet there are not a few, who feare the worlds opinion, more then Gods displeasure; which is to runne into the fire, to avoid the smoak; who more dread the mocks and flouts of men on earth, then they do the grinning mocks of the Devils in Hell; which makes them cease to be good *Christians*, that they may be thought good companions: wherein they put down *Aesop's* foolish fishes, that leap out of the warm water, into the burning fire for ease: or *Timocrates*, who, as *Thucydides* relates, kil'd himselfe for fear, lest he should be drowned. Or *Narcissus*, who to embrace his shadow, drowned himselfe: But for a man to be scott out of his goodnesse, by those which are lewd, is all one, as if a man that seeth should blindfold himselfe, or put out his eyes, because some blind wretches revile and scotte at him for seeing; or as if one that is sound of limms, should limpe or maime himselfe to please the cripple, and avoid his raunts. A wise man will not be scott out of his money, nor a just man be flouted out of his faith: the

raunts of *Ismael*: shall never make an *Isaac* out of love with his inheritance.

Dion writes of *Severus*, that he was carefull of what he should doe, but carelesse of what he should heare.

Libanius could say, If *Basile* commend me, I care not what all other say of me: If *Demetrius* have a good report of the truth, and such an one as *St. John*, to bear record for him, he need not care though *Diotrephes* prattle as fast against them both with malicious words.

Lutimer would rejoyce when any objected indiscretion against him in his Sermons, saying, He knew by that, that they could not object against the matter it self.

As I think not my self either longer or shorter, at morning, or at noon, because my shadow is so (saith *Politian*) no more am I lifted up, nor cast down, with mens flatteries or slanders.

Charles the fifth, coming to *Paris*, and being entertained with a Speech, that tended much to his praise; answered, That the Orator rather taught him what he ought to be, then told him what he was.

Good men will neither back-bite others, nor give eare to back-biters of others; Whence *Austin* wrote over his Table thus:

To speake ill of the absent forbear,
Or else sit not at Table here.

Surgius, and *Bacchus*, two great Courtiers, and blessed Martyrs, being accused for Christians, and commanded to offer unto the Idols, refused to go into the Temple, saying: We O *Emperour*, are bound to you onely in an earthly warfare, you have no command over our souls; God onely is Lord of them.

Paulinus Nolanus, when his City was taken by the Barbarians, prayed thus to God: Lord, let me not be troubled at the losse of my Gold, Silver, Honour, &c. for thou art all, and much more then all these unto me.

When some bad stop *Luthers* mouth with gold and preferment; one of his adversaries answered, It is in vain, he cares neither for wealth nor honour; Yea, when great gifts were offered him to a better end, he refused them, saying, That God should not put him off with these things; nor would he be satisfied with any thing that was here below.

Thou hast made us, O Lord, for thy selfe (saith *Austin*) and our hearts are unquiet till they come unto thee.

As what I have, saith *Bernard*, if offered to thee, pleaseth not thee without my selfe; so, O Lord, thy good things we have from thee, though they refresh us, yet they satisfie us not without thy selfe.

In *Spain* they lived happily, untill fire made some Mountaines vomit Gold; but what miserable discords have followed ever since.

They offered to make *Luther* a Cardinall if he would be quiet; No, saith he, I will not betray the truth by my silence if ye would make me Pope.

When they offered *Basile* money, and preferments to tempt him, he answered, Can you give me money that can last for ever, and glory that may eternally flourish?

Again,

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Again, when *Valence* the *Emperour* sent to offer him large preferments, and to tell him what a great man he might be, he answered, Offer these things to *Children*, not to *Christians*. Nor would any sollicit them, to doe ill did they rightly know them, for what *Cicero* speaks of *Cato*, viz. O gentle *Cato*, how happy art thou to have been such an one, that never man durst yet presume to sollicite in any dishonest cause, or contrary to duty, may be applied to every Beleever rightly so stiled.

The magnanimous *Christian*, will lose his life rather than the peace of a good conscience: like *John Baptist*, he will hold his integrity, though he lose his Head for it. And reason good, for let a man but keep a good correspondence with God, and his own conscience: and then he may answer all frighting Alarms, as he did when the *Tyrant* threatned him: I will take away thy *House*, yet thou canst not take away my *Peace*: I will break up thy *Schoole*, yet shall I keep whole my peace: I will confiscate all thy *Goods*, yet there is no *premunire* against my peace: I will banish thee thy *Country*, yet I shall carry my peace with me.

A *Priest* might enter into a leaperous house without danger, because he had a calling from God so to do; and we may follow God dry-shod, through the *Red Sea*.

I more fear what is within me, saies *Luther*, then what comes from without: The stormes and wind without do never move the earth, onely vapours within cause Earthquakes, *James* 4. 1. It is not the tossing of the *Ship*, but the distemper of the *Stomacke*, that causeth sicknesse; the *choller* within and not the *waves* without: Whence *Vespasian* (having conquered *Jerusalem*) refused to have the *Crowne* set upon his head; saying, I indeed am the Rod in Gods hand, but it is their sins onely that hath subdued them.

Jerome writes of a brave woman, that being upon the Rack, had her persecutors do their worst, she was resolved rather to die then lie.

The *Prince of Conde*, being taken Prisoner by *Charles the ninth of France*; and put to his choise, whether he would go to *Mals*, or be put to death, or suffer perpetuall imprisonment? answered, The former I will never do by Gods grace; as for the two latter, let the *King* do with me what he pleaseth; for God, I assure my selfe, will turne all to the best.

The *Heavens* shall as soon fall (saied *William Elower* to the *Bishop* that perswaded him to save his life by retracting) as I will forsake the opinion and faith I am in, God assisting me.

John Noyes took up a *Ragoe* at the fire, and kissed it, saying, Blessed be the time, that ever I was born, to come to this preferment.

Never did Neckarchief become me so well as this Chaine, saied *Alice Driver* when they fastned her to the stake to be burnt.

Master *Bradford* put off his Cap, and thanked God when the Keepers wife brought him word he was to be burned on the morrow; and Master *Taylor* fetcht a friske when he was come neare the place where he was to suffer.

Henry and *John*, two *Augustine Monks*, being the first that were burnt in *Germany*; And Master *Rodgers*, the first that was burnt in *Lucent Marins daiz*, did all sing in the flames,

Vincentius, as *Luther* reports, made a sport of his torments, and gloried when they made him go upon hot burning coales, as if they had beene *Roses*.

Be of good cheere, said one *Martyr* to her husband that was to suffer with her, for though we have but an ill diner, we shall sup with *Christ*.

And what said *Justine Martyr* to his murderers, in behalfe of himselfe, and his fellow *Martyrs*; you may kill us, but you can never hurt us? And *Francisco Soyis* to his adversaries, you deprive me of this life, and promote me to a better, which is, as if you should rob me of countiers, and furnish me with gold. The sooner I die, quoth another, the sooner I shall be happy.

When *Pyrrhus* tempted *Fabrizius*; the first day with an Elephant, so huge and monstrous a beast; as before he had not seen; the next day with money, and promises of honour: he answered, I feare not thy force, and I am too wise for thy fraud. He will never feare to be killed, who by killing is sure to be Crowned. A *Christians* resolution, is like that of *Gonsalvo*: who protested to his souldiers, shewing them *Naples*, that he had rather die one foot forwards, then to have his life secured for long by one foot of retreat.

When *Modestus*, the Emperours Lieutenant, threatened to kill *Barill*, he answered, If that be all, I feare not, yea, your Master cannot more pleasure me, then in sending me unto my Heavenly Father, to whom I now live, and to whom I desire to hasten. And another time being threatned with bonds, banishment, confiscation, cruell torture, death, &c. He bad him fright babies with such bug-bears; his life might be taken away, but not his comfort; his head, but not his Crowne. Yea, quoth he, had I a thousand lives, I would lay them all down for my Saviours sake, who hath done abundantly more for me

John Ardely profest to *Bonner*, when he told him of burning, and how ill he could indure it, That if he had as many lives, as he had haire on his head, he would lose them all in the fire, before he would lose his *Christ*.

Gordius the *Martyr*, said, It is to my losse, if ye bate me any thing of my sufferings.

Origen was so earnest to suffer with his father, when he was but sixteen years of age, that if his mother had not kept his clothes from him, he would have ran to the place where he suffered, to professe himselfe a *Christian*, and to have suffered with him; which was a common thing with the *Martyrs*, making all hast, least they should misse of that noble entertainment.

Austin observed, That though there were many thousands put to death for professing *Christ*; yet they were never the fewer for being slain; and the like is affirmed by *Luther*.

The more we are cut down by the Sword of persecution, the more still we are, saies *Turtullian* of the *Christians* in his time: Yea, the sufferings of one, begat many to the love of the truth. We read that *Cecilia*, a poor Virgin, by her gracious behaviour in her *Martyrdome*, was the meanes of converting four hundred to *Christ*. Whence *Master John Lindsay*, a friend to *Bishop Bettouke*, upon the burning of *Master Patrick Hamilton*, said to him, My Lord, if you burn any more, let them be burnt in hollow Cel-

lars; for the smock of *Master Hamilton* hath infected as many as it blew upon. *Master Knox* in his *History of Scotland*.

Bilaryes Confession converted Latimer.

Juliane Martyr, beholding the piety of Christians in life, and their constancy in suffering such great things so cheerfully at their death; gathered, that it was the true Religion which they profest; saying, Surely these men have more in them then the men of the world; they have other principles, and thereupon came to embrace the truth.

Adrianus, seeing the Martyrs suffer such grievous things; asked why they would indure such misery, when they might (by retracting) free themselves? To which one of them alledgeth that Text, *Eye hath not seen, nor eare heard*, &c. *1 Cor. 2. 9*. The naming whereof, and seeing them suffer so cheerfully, did so convert him, that afterwards he became a Martyr too.

The more the *Pharisees* of old, and their Successors the *Prelates* of late, opposed the truth, the more it prevailed.

The Reformation in *Germany* was much furthered by the *Papists* opposition; yea, when two Kings (amongst many others) wrote against *Luther*, viz. *Henry the eighth of England*, and *Ludovicus of Hungary*; this Kingly Title being entred into the controversie (making men more curious to examine the matter) stirred up a general inclination towards *Luthers* opinion.

Faninus, an *Italian Martyr*, being asked why he was so merry at his death sith *Christ* himselfe was so sorrowfull; answered, That *Christ* sustained in his soul all the sorrows and conflicts of hell and death due to us; but by his sufferings, and the assistance of his Spirit, we are delivered from the guilt of sinne, which is the sting of all troubles, and from sorrow, and fear both of death and hell. Yea, even in the very act of suffering, God gives courage with the one hand, and holds out a crown with the other, a *Cor. 1. 5. and 12. 10*.

Many will do something for God, that will suffer little or nothing for him. The *King of Navarre* told *Bexa*, He would launch no farther into the Sea, then he might be sure to return safe to the Haven; though he shewed some countenance to Religion, yet he would be sure to save himself.

Constantius the Emperour, called together all his Officers and Servants, pretending to keep and promote onely such as would sacrifice to the Idols, and they that refused should be banished; so they dividing themselves, he kept and promoted onely the Christians, who had sleighted both his commands and threats; telling the rest, they were Traytors to God, and therefore could not be loyall to him.

Before these dayes came (said *Mr. Bradford Martyr*) how many thought themselves, and so were taken to be good and faithfull Christians, true Believers, Gods dear Children; but now we see whose they are; for to whom we obey, his servants we are, &c. *Rom. 6. 16*.

In the *Palatinate*, scarce one Professor of twenty stood out, but fell to Popery as fast as leaves in Autumn. They were the Rich among the Christians, that soonest shrunk from *Christ* in the persecution under *Decius*.

Pamachius an Heathen, could say to the Pope, Make me a Bishop, and I'll be a Christian.

Apples of Gold, with Pictures of Silver.

Agolaudus (the better to make his peace with *Charles the Great*) would become a Christian, and be Baptized; but when he came to the Court, where he saw at a Table in a room thirty poor people, in meane habites, and at ordinary fare, which the *Emperour* told him were the Servants of God, he replied, That if God kept his servants so poorly, he would be none of his servant. It were good we would examine our selves, whether we have taken up goodnesse upon love to it, or upon some sinister ends.

David thought it not so happy, to be a King in his owne house, as a door-keeper in Gods house. *Solomon* did prefer the Title of *Ecclesiastes*; [that is a soul reconciled to the Church] before the Title, of the King of *Jerusalem*. *Theodosius* the *Emperour*, preferred the Title of *Membrum Ecclesie*, before that of *Caput Imperii*: professing he had rather be a Saint and no King, then a King and no Saint. And Godly *Constantine*, rejoyced more in being the servant of Christ, then in being *Emperour* of the whole world.

Ignatius said, He had rather be a Martyr, then a Monarch: Nor did he ever like himselfe, till he was thus tryed; for when he heard his bones crash between the wild Beasts teeth, he said, Now I begin to be a Christian.

Queene Ann Bolane, the Mother of *Queene Elizabeth*; when she was to be beheaded in the Tower, thus remembered her thanks to the King. Of a private Gentlewoman, laid she, he made me a Marquesse, of a Marquesse, a Queene, and now having left no higher degree of earthly honour for me, he hath made me a Martyr.

Persecutors, saith *Bernard*, are but our Fathers Goldsmiths, working to add Pearles to the Crownes of the Saints.

Even the greater sinners may punish the lesse, and prosper for a time, *Ezek. 7.* I will bring the most wicked of the Heathen, and they shall possess their houses, vers. 24.

As in letting blood by Leeches, the Physitian seekes the health of the Patient; the Leech to be satisfied with his blood onely: So when God works our good by evill instruments, each further one and the same thing; but God intends our preservation, they our destruction; He wills that as our chastisement, which he hates as their wickednesse.

It is no argument that Christ is not in the *Sbi*, because tempests and stormes arise.

It is onely Heaven that is above all winds, stormes, and tempests; nor hath God cast man out of Paradise, for him to think to find out another Paradise in this world.

As *Themistocles* once said of his Son; this boy can do more then any man in all Greece: for, the Athenians command the Grecians, and I command the Athenians, and my Wife commands me, and my Son commands my wife: So the Churches adversaries in some places, may boast what their Father the Devill can do; for he commands the Pope, and the Pope commands the Jesuites, and the Jesuites command such a King, or Emperour, *Revel. 19. 13.* and that Emperour, or King, commands his Officers of State; and they command the common people. And yet to speak rightly, even all these can

Apples of Gold, with Pictures of Silver.

13

do just nothing of themselves, For he that sits in the Heavens laughing them to scorn, commands all.

Denion the Smith of *Welby* in *Cambridge-shire*, that could not burne for *Christ*, was afterwards burned in his own house. And Judge *Haley* being drawn for fear of death to do things against the Law and his Conscience, did not long after drown himself.

He diminishes from his own contentment, that seeks to add to it by unlawfulness.

Pope Adrian when he was to dye, brake forth into this expression ; O my Soul, whether art thou going ? thou shalt never be merry again. When I first entered into Orders (said *Pope Quintus*) I had some good hope of my Salvation, when I became a *Cardinall*, I doubted of it ; but since I came to be *Pope*, I do even despair of it.

Surely said *Cardinall wolfe*, if I had been as carefull to serve God, as I was to please men, I had never been at this passe.

Gasper Olivianus a German Divine saies, I never learned how great God was, nor what the evill of sinne was to purpose, untill this sicknesse taught me.

The *Cross* opens mens eyes, as the tasting of Honey did *Jonathans*.

As *Alloes* kills wormes in the Stomacke, or as Frost and Cold destroyes Vermine ; so do bitter afflictions crawling lusts in the heart.

Aristippus sayes to *Diogenes*, If you would be content to please *Dionisius*, you need not feed upon green Hearbs ; who replied, And if you would be content to feed upon green Hearbs, you need not please *Dionisius*, you need not flatter, comply, be base, &c.

Austin before his conversion, could not tell how to be without those delights he then found so much contentment in, but after, when his nature was changed, when he had another Spirit put into him, then he saies ; O how sweet is it to be without those former sweet delights.

Galiacius, that Italian *Marquesse*, that left all for *Christ*, had no ill bargain of it ; whereas he that forsakes *Christ*, to save his life and estate, makes as good a match as *Judas* did, who sold his Salvation ; or the *Pharisees*, who bought their damnation for thirty peices of Silver ; or *Pope Sextus the fifth*, who sold his Soul to the Devil, to enjoy the glory and pleasure of the *Pope-dome* for seven years. But our neglect is most in that wherein our care should be greatest.

The first thing that *Caius* did after he came to the *Empire* was, to prefer *Agrippa*, who had been imprisoned for wishing him *Emperour*.

Valentinian being put out of his Office, by *Julian the Apostate* for his Religion, had after *Julian* was slaine the *Empire* cast upon him.

Riches, Honours, Pleasures, &c. are so transitory, that the same man the same day hath been both Crowned and beheaded : *Zerxes* crowned his Steeresman in the morning, and then tooke off his head in the afternoon. And the like did *Andronicus* the *Greeke Emperour*, by his *Admirall*.

Rosensis had a *Cardinals Hat* sent him, but his head was cut off before it came to him.

Baby-

Babylon, that bore her selfe bold upon her high Towers, thick walled, and twenty years provision laid in for a Siege, was surpris'd by *Cyrus*.

Pope Alexander the sixth, and *Valentinian* his Son, prepared a Feast for divers *Cardinalls* and *Senators*, purposing to poison them: but by the providence of God they escaped, and themselves alone were poisoned.

The Aire is never more quiet then before an Earthquake, and usually when the wind lyes, the great rain falls.

Bernard reports of *Pope Eugenius*, that meeting with a poor, but honest *Bishop*, he secretly gave him certaine Jewels, wherewith he might present him, as the custome was for such to do; so, if God did not first furnish us with his graces and blessings, we should have nothing where-with to honour him, or do good to others. Of thine own I give thee, said *Justinian* the Emperour, borrowing it from the Psalmist.

If we have any thing that is good, God is the giver of it. If we doe any thing well, he is the Author of it. God is *Alpha*, the fountaine from which all grace springs: and *Omega*, the sea to which all glory runs. All blessings come from him, like so many lines from the center to the circumference: therefore we must return all praises to him, like so many lines from the circumference to the center, *Rom. 11. 36. 1 Cor. 10. 31.* His wisdom he communicates, and his justice he distributes; and his holinesse he imparts, and his mercy he bestowes, &c. *1 Cor. 1. 30, 31.* but his glory he will not give to another, *Isai. 42. 8.*

NOW this matter being ended, and yet so much room left, it will be no wrong to the Reader, nor expence to me, if I fill up the sheet with these four *Allegories*, viz.

The Analogie between man and a building, a City, a Common-Wealth: the whole World.

1. Mans body is like a House, his soul is the Master, his greater bones are the beams or main Timber, his Ribs are Lathes, dawbed over with flesh, and playstered with skin, his mouth is the Door, his throat the Entry, his heart the great Chamber, and his head the Chappell, both full of curious Art, and wherein Conscience as Chaplaine is ever resident.

His Middriffe is a large Partition 'twixt the great Chamber and the spacious Hall: his belly is the Kitchen, his stomach the Pot, where the meat is sometimes but half sod for want of heat: his Teeth are the Kitchen knives, his Spleen is a Vessell which nature provids, to receive the scum that rises from the Pot: his Lungs are the Bellows that respier in every Office, quickening every Fire; his Nose is the Chimney, whereby is

vented such fumes as the *Bellows* send up; his *Bowels*, or *Conduits* of excrement are the *Sinke* to draine away all noy-
some filth, and keep the *Kitchen* clean; his *Braine* is the
Studdie, his *Eyes* like *Chrystall Windows* are clear and bright
to let in all *Objects*, and let out the *sight*; his *Senses* are the
Servants, having every one a severall *Office*, &c. Or

2. Man is like a *City*; his skin is the *Walls*, his *Eyes* and
Ears the *Factors* and *Merchants*, his hands the *Tradesmen*, his
leggs the *Portors*, his mouth the *Gate*, his teeth the *Portcullis*,
his appetite the *Cator*, his stomach the *Larder* or *Kitchen*,
digestion the *Cooke*, expulsion the *Scavenger*, his soule the
Church, conscience the *Preacher*, reason and experience are
the *Common-Counsel*, memory is *Mr. Recorder*, understanding
the *Gouvernour*, his *Senses* are the *Officers*, fortitude the *Soul-
diers*, words the *shot*, his brain is the *Statehouse*, and his heart
the *Cittadel* or *Castle*: Or

3. Man may be likened to a *Kingdome* or *Common-wealth*;
his *Head* resembles the *Prince*, his heart the *Priory-Counsel*,
in which understanding sits as *President*: his *Eyes* are the
Watch-men and *Intelligencers*, his *Ears* the *Judges*, commu-
tative justice the *Law*, custome and experience the *Jury-
men* or *Free-holders*, the joynts resemble *Concord* and *good
Order*, the *Sinewes* *Money*, his *Arms* and *Hands* the *Souldi-
ers* and *Tradesmen*, his *Feet* the *Merchants*, his *Tongue* the
Pleaders, Conscience the *Preachers*, the affections are *infe-
riour Officers*, the *Senses* *Servants*, the *Belly* like *Idle per-
sons*, *Truth* is or should be the *Treasurer*, *Reason* and *Reli-
gion* *Lord Chancellor*, memory *Master of the Rowls*, &c. Or

4. Man the *Microcosme* or *little World*, is much like the
great World or *Universe*: his *Flesh* resembles the *Earth*, his
bones the hard *Rocks* and *Stones*, his spirits the *Mineralls*, his
haire the *Grasse*, his breath is like the *Aire*, naturall heat the
Fire, blood the *Water*, his *Liver* the *Sea*, his veins the *Ri-
vers*, his face the *Firmament*, his eyes those two great lights
of *Sun* and *Moon*, his sinewes the *Treasure* and *Wealth*, his
five *Senses* the *Sinck-ports*, his soul the *Monarch*, his heart the
Queene or *Empress*, his head the *Court* or *Senate house*, his
brains

brains the *Counsel* or *Senate*, his reason the *President*, his will the *Law*, &c. Or if you will thus, *Magistrates* are the *Armes* of the *World*, *Counsellors* the *Brains*, *Lawyers* the *Tongues*, the *Rich* the *Stomacks*, the *Poor* the *Backs*, *Merchants* the *Feet*, *Officers* the *Hands*, and *Divines* the *Hearts*, &c. His youth resembles the *Spring*, his Manhood *Summer*, his middle age *Autumne*, his old age *Winter*; and the like between the four humours in mans body, and the foure quarters of the year.

The *little World Man*, is so the *Compendium* and *abridgement* of all creatures, that whatsoever is imprinted with *Capitall Letters* in that large volum as in folio, is sweetly and harmoniously contracted in *Decimo Sexto*, in the briefe text of man, who includes all: *Planets* have being, not life; *Plants* have life, not sense, *Beasts* have sense, not reason, *Angels* have being, life reason, not sense, *Man* hath all, and contains in him more generallity then the *Angels*, viz. being with *Planets*, *Life* with *Plants*; *sense* with *Beasts*, *reason* with *Angels*: But the Belcever hath over and above, *Gods spirit* and faith. Nor does the *rational* so much excell the *sensual*, as the *spiritual* man excels the *rational*, *Mat. 4. 16. & 15. 14. Eps. 4. 18. 19. & 5. 8. 1 Pet. 2. 9.*

And so according to my ability, I have provided for my Reader, something of every thing, because no one thing will please all. It may serve either as a *Banquet of sweet Meats*, or as a *publique feast for all commers*: to which I have added an *aftercourse of Kickshawes* for *quesie Stomacks*, that care for no better meat. Let each man please himselfe, (that will be pleased) and it shall not a little content me, that I can give so good entertainment to so many (*Luk. 9. 14. to 18.*) at so cheap a rate in these hard times.

Imprimatur, *Tho. Gataker.*

FINIS.

LONDON, Printed by J. Bell, for James Crump in little Bartholomewes Well-Yard, 1654.

POSTSCRIPT to the READER.

THE *Apostle* that prefix his name to thirteen of his *Epistles*, held it meet to leave the same out, of that to the *Hebrewes*: And the same did I in publishing those two Tracts, *A small Map of the many Protestants and few Christians in England*; and, *Preparation to Conversion*. Sundry reasons induced me to think, that it would be best so to do; but as when a *Pirate* said to his fellowes, Woe to us if we be knowne; an honest man in the same *Ship* replied, And woe to me if I bee not knowne: so fares it in this case. For contrary to what was expected, concealing my name, proves no small hinderance to the sale of them. Wherefore, though I should count it a priviledge to be unknown to the *enviours*, (since to be more obscure, were to be more secure) and so to the *incorrigible*, (because *I am become their enemy for selling them the truth*) being now requested by the vendors of those Books; I both own them as mine, and withall assure the Reader, that he shall not finde them inferior to the former, but rather (as touching the subject) more for his benefit; which is the principal aime of

Your affectionate Monisor, R. Young.

The PRINTER to the READER.

IT being observed, that many meeting with some of this Authors Collections, do earnestly enquire after the rest; and that others (and not a few) think they have all of them, when they have not a third part, (though they have many in number of his small pieces) I think it not amiss to satisfy the one, inform the other, and save both any further labour, by setting down the severalls: And the rather, for that the said Author intends now to take his work off the Loom; or turn his *Pinasse* into the Harbour; by putting an end to this employment, as having said something (if not sufficient) in one or other of his Discourses, to each soul seduced or afflicted: their several names are,

- A sovereign Antidote against all Griefe.*
- A short and sure way to grace and salvation.*
- A small Map of the many Protestants, and few Christians in England.*
- A serious and patheticall Description of Heaven and Hell.*
- A hopeful way to cure that horrid sin of Swearing.*
- An experimental Index of the heart.*
- Apples of Gold from the Tree of Life.*
- Armour of proof against the Worlds envy, scoffs, and reproaches.*

Characters

Characters of the kindes of preaching.
Compleat Armour against euill Society; First and Second parts.
Cordial Counsell.
Gods goodnes, and Englands unthankfulness.
Preparation to Conversion.
The Drunkards Character; with an addition.
The Arraignment of Covetousnes and Ambition; First and Second Parts.
The benefit of affliction.
The Victory of Patience.
The whole Duty of a Christian.
The Naturall Man anasomized.
The Cure of Misprision, or Mistake.
The Cause and Cure of Ignorance, Error, Enmity, &c.
The Pastors Advocate.
The Poors Advocate, First and Second Part.
The odious, despicable, and dreadful condition of a Drunkard
{ Blemish of Government.
The { Shame of Religion.
{ Disgrace of Mankind; with offer of help to drowning men.
The Impartial Monitor, about following the fashions.
The Impartial and Compassionate Monitor about hearing of Sermons.
The Seduced Soul Reduced.
The Tryal of true Wisdome; with how to become wise indeed.
The Prevention of Poverty, and Cure of Melancholy.
The second part of the Pastors Advocate; or the proof of a good Preacher.
Six remaining parts of the Poors Advocate.
An infallible way to become happy here, and hereafter.

The first thirty are already published, of the three last some few (as be-
ing larger Discourses) will ere long be printed.

Such as are printed in a small letter, are sold onely by James Crane
in Little Bartholemews Wel-yard, and Henry Crippes in Popes-head Alley

Secom

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